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without Pen and Ink, and upon
one Page.

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Memory.

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neither the Wit of Man, nor any Period of Time,
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Admiration, the *Judicious* and the *Intelligent*, the
whole Art resting upon only thirteen arbitrary
Characters.

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Pater-Noster-Row.

MDCCCLXXXIII.

[Price Seven Shillings and Six Pence.]

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TO THE
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AND TO THE
NOBILITY AND GENTRY
OF GREAT BRITAIN,

This Book,
Intituled, “Ars scribendi sine Penna,” &c.
Is most humbly dedicated, by
His MAJESTY’S most loving Subject,
and their obedient and devoted
humble Servant,

The A U T H O R.

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“ Ingenious Arts to succour, and befriend :
“ Nor ye Nobility ! or Gentry ! flight
“ These curious Works of Profit and Delight :
“ Protect this Book, ’twill raise a lasting Name,
“ And crown your Goodness with immortal Fame.”

TO THE
KING
AND TO THE
NOBILITY AND GENTRY
OF GREAT BRITAIN

The Author
is much obliged to the
His Majesty's most loving臣民
and their obedient and devoted
humble servants

THE AUTHOR

Printed by J. Baskin, at the
"The Author's" Office, in
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1711.

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This work is recommended to every Grammar-School, Academy, &c. in this kingdom, that young Gentlemen from 14 years old and upwards, writing from it one quarter of an hour, morning and evening, may, without further loss of time, become complete masters of this valuable art, and use it, in their future spheres of life, to the greatest advantage. The Author has studied all possible brevity with perspicuity, and reduced the price as low as the work would admit.

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advantage. The Author has finished all, with
accuracy with precision, and reduced the price
to what the work would admit.

T H E
P R E F A C E.

AN Art is the way of doing a thing surely, readily, and gracefully : and he who is artful in his art, has Art with Art.

Grammar, the key to all sciences, has, for many ages past, been the study and delight of men of the greatest eminence in the literary world : even men of the most profound erudition have esteemed it as an honor to employ their talents in the cultivation of grammar. And whatever proficiency some men may have made in *other* arts and sciences, it must remain a truth, beyond a doubt, that whoever is not a Grammarian, is, in a sense, a man blind of his right eye.

This Treatise of Short-Hand, with what remains to be published hereafter, is principally intended for the instruction and benefit

of those who desire to be complete masters of that highly valuable art; and I can with a peculiar degree of pleasure assure them, that they will find every thing requisite for their purpose laid down in as easy and regular a method, as they could wish, and as the nature of the work in reality requires.

As legibility and expedition are the two essential properties of this art, they will be found to run throughout the whole, as it were, hand in hand.

I have, in this number, studiously avoided inserting the particular contractions, spoken of in page thirteenth, which are quite new, and of very great use, because I am well assured that whoever makes a right use of this number, will, by the help of the Index in the next, take down every word from a fluent speaker, in *Divinity*. Yet those contractions, as they at once shew what singular advantages are to be gained, by judiciously forming a work of this kind upon a grammatical plan, will afford their intended utility when you are taking down long speeches, parlia-

mentary debates, &c. or when your orator intersperses his discourse with a peculiar set of words and phrases. And when you come to read, or transcribe what you have written, it will be as plain as when you see the sun in an eclipse: you know that he is there, although you see only a *part* of him.

Brevity being peculiar to the art which I profess, I now leave the effect of my studies to the more mature consideration and determination of any judicious person, who having acquired a *natural* and *dexterous habit* in this *art*, has made my *work his own*, and of course will alone be capable of passing such a *construction* upon it, as shall be worthy of an *upright judge*, a *gentleman*, and a *scholar*.

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Ars scribendi sine Penna.

P A R T I.

Containing the three Alphabets of Characters.

L E S S O N I.

THE FIRST ALPHABET.

a	Λ	awe, also, any.
b	⋈	be, bee, by, buy.
c	⋈	can, canst, coin.
d	⋈	had, hadst.
e	⋈	he, each.
f	Λ	fast, feast, fee, from.
g	4	God, good, go, ago.
h	h	history, historical, holy, hurry.
i j	1	I, eye, high.
k	⋈	king, kingly: could, couldst.
l	⋈	Lord, lordly, will, wilt, lie, lay.
m	Λ	him, hymn, man, men.
n	—	and.
o	e	O! oh, of, off, only, owe.
p	⋈	pay, people, peculiar, peculiarity.

p	σ	sup, super, suppose.
q	7	equity, queen, question, question- able.
r	γ	air, heir, here, hear, her, hither, err, ere.
f	1	is, his, ease.
s	9	fin, sign, assign, such.
t	/	to, too, into, unto, (drawn down- wards).
u, v	∇	have, hast, has, hath, how, hew, view.
w	78	was, wast, were, wert, way, wo- man, women, would, wouldst.
x	∞	accept, except, ax.
y	γ	yea, ye, you, your, yours, thou, thee.
z	∇	zeal, zealous, zealously.
&c.	ε	&c. care, carry, cure, hour, our, ours.

EXPLICATION.

Nature and *Art* produce only *two Characters*, a Flat and a Curve; from which all others are formed. The Flat, put in its four opposite positions, forms (m) (n) the first (s) and (t). The Curve forms (c, d, k, and l), in all, eight Letters by single strokes. But *Nature*, *Practice*, and *Art*, to complete this Alphabet, require a compound form of the Flat and Curve; see the Alphabet. (t) and (x) begin at the top; the second (a) (b) (f) (s)

(s) (v), and the two p's begin at the middle, which last are double in diameter to the second (a), &c. All the rest are plain. The second (w) is used after (f) (n) and the character for *none*, *not*, *nothing*, in the fifth Lesson, for plainness. The second (p) is used after (s) and the second (s) before (h), the first (f), and (n). (fq) (fw) and (tw) have (s) and (t) made short: (t) also after (f) (n) (c), and several other letters, is made short for distinction's sake, as you will see.

The only instrument which art has, as yet, produced for swift writing, is a free, or soft black-lead pencil, which you must pare down to the lead, but be sure never to cut, or shave any part of the lead. Accustom yourself to write with that only, paring it, as above, when worn down to the wood. I firmly believe that Nature has furnished us with matter, let Art therefore exert herself in accommodating us with an instrument that will continue for an hour at least, and with ease and fluency equal to that of the best pencil, which follows a fluent Speaker about twelve minutes.

Let every part of a letter, or character, be of an equal strength, and in writing keep one end of your pencil, or pen, towards your face, the other pointing forward to your right hand. Keep your arm as light as if upon water, write very slow, and never leave the Alphabet till you can write it three times
in

in a minute, which, by devoting half an hour morning, noon, and night, you will shortly accomplish.

Lastly, by way of recollection, the *Flat*, or *Character* for (*m, n, f, and t*), and the *Curve*, or *Character* for (*c, d, k, and l*) are the only arbitrary marks in this Alphabet, all the other letters being formed from, or dependent upon them.

L E S S O N II.

Double and triple Consonants beginning short words.

bl	2	Bless, bliss, ball, bull.
br	γ	bread, breed, bride, broad, breadth.
dr	2	drank, drink, drunk, draw, drew.
dw	3	downward, downwards.
fl	α	fellow, flee, fly, flesh, fleshly, fleshy.
fr	α	free, freely, fruit.
gl	6	glory, glorify, glorious.
gn	6	generate, gain, gone.
gr	6	agree, grace, grow, grew.
kl	~	clay, clean, cleanse.
kn	~	know, knew.
kr	γ	cry, create, creator, creature.
pl	6	play, plea, please, place, pollute.
pr	6	price, prize.
sh	6	short, shorten, watch : should, shouldst.
shr	2	shorter, shortner, ashore, shore.
sk	h	ask, scatter, succeed.

fl	h	shackle, sheckel, skill, school, scholastic.
fkr	h	scarce, scarcity, successor.
fsm	L	Psalm, same, some, sum.
fn	i	insinuate, snow, snowy, steadfast.
fp	j	spirit, spirituous, special, especial, especially, speciality.
fpl	ju	spiritual, spiritually, spirituality, spiritualize.
fpr	j	spread, spurious.
fq	h	esquire, squander.
ft	j	most, must, suit.
str	j	strange, stranger, strong, estrange, satyr, satyrical.
fw	h	straitway, sword.
tr	f	tree, try, true, trust, intrust.
tw	h	toward, towards.
wr	h	aware, write, wrote.

L E S S O N III.

Double and triple Consonants ending short words.

dl	h	dwelling, delay, delude.
ft	h	oft, often, finite, fault, faulty.
ftl	h	feetail, footstool, fatal, fatality.
lf	h	laugh, life.
lk	h	elect, like, alike.
lm	h	helm, elm, limit, lamb, lame.
ln	h	lend, alone.
lp	h	help, elope.
ls	h	else, alas.

lt	4	let, little, liberty, late, lately, enlighten, lighten, light.
lv	u	alive, levy, elevate.
mf	2	manifest, mischief.
mp	4	import, important, importance.
mpl	6	imply, employ, ample, example, ensample.
ml	6	himself, humble, humility.
nc	2	hence, sense, since, essence.
nd	5	end, hand, wound, need, nod.
ndl	2	handle.
ng	7	hang, hung.
ngl	7	angle, angel, angelical.
nk	5	ink, think, thank, bethink.
nk1	2	ankle, uncle.
nt	1	ant, aunt, want, went, naught, nought, night, nightly.
ntl	7	entail, gentle, genteel, gentile.
nx	2	annex.
pf	4	pace, apace, peace, piece, pious.
pt	4	penitent, penitence,—tential, poet,—tic,—cal.
rb	7	herb, hereby, rob, robbery, robe,
rd	4	hard, heard, word, regard.
rdl	2	riddle.
rf	7	refuge, relief, relieve, rough.
rg	7	rage, enrage, rogue, roguish, roguery.
rk	4	dark, erect, hark, work.
rkl	2	heroical.
rl	7	herself, earl, rely, relate, real, reality, realize.
rld	2	relied, related, herald, heraldry.

rm	n	arm, harm, warm, worm.
rn	r	herein, her own, return, returnable, ruin,—nate,—ous.
rp	p	harp, report, repent, repentance.
rpl	e	reply, repeal, repel.
rs	1	heirefs, arise, arose, rash, raze.
rft	7	arrest, hithermost.
rt	1	{ art, (a science) heart, hurt, here- to,----unto,----into, hitherto, right, aright, riot, riotous, wrought, hereat.
rtl	e	retail, retaliate.
rv	n	arrive, revenge, review.
ftl	l	{ still, steal, stole, stolen, stealth, subtile, subtle, subtilty, sub- tilly.
tl	l	till, until.
vl	w	avail, value, valuable, viol, violate.
xl	o	excel, excellent, excellence, exalt.
xt	o	excite, next, next to, text.

There is no difficulty in these two Lessons.

SECOND ALPHABET.

LESSON IV.

OF PREPOSITIONS.

Prepositions in Short-hand are Marks, or Characters, chiefly formed out of the Letters of the Alphabet, standing for one, or two of the first Syllables in long Words.

∨	Ab—(abate, abet, about absolute.
a	above—(above.
c	ac—(act, enact, accessory.
5	ad—(add, aid, said, side, aside.
e	af—(half, after, affirm, affirmative.
4	ag—(age, against, aggravate.
u	al—(all, allow, allude.
^	am--(am, aim, ambitious, animate.
^	an—(again.
^	anta-te-ti--(away, awful, among, amongst.
p	ap-, op-, up- (apt, up, hope, ape.
r	ar—(are, art, (being) argue, author.
8	arch—(arch.
1	as—(as, as to, as if, as, assist, as- size, associate.
7	at—(at, hate, attend.
v	av—(avenge, avow, avow.
—	ax-ex- (accept, except, ax, as in the Alphabet.

be

- < be—(as before.
 / bene—(before, afore, bribe, bribery.
 / cal--col--cul--(call, cool, coal.
 c can--co--con--cun--(as before.
 -E car,--cor--cur--(as before.
 / ch--tch--(chapter, child, chief,
 change, changeable.
 C circum--(cannon, canon, canon-
 cal, canonize, cannot.
 G com--cum--(came, come, comely,
 commit.
 4 { comp-(compass, encompass, come
 to pass, competent, competence,
 competency.
 C { contra--contri--contro-(country,
 church, continue, continual,
 continuance.
 n count--counter--(count, county,
 account.
 m cross--eruci--(cross, across, crucify.
 3 de--di--(as before.
 P des--dis--(days, distress, disturb.
 / em--im--(as before.
 / enter--inter--intro-(inter, interest,
 entire, enter, entry.
 L for--fur--form--(for, form, inform.
 \ in--un--er--or--our--(in, inn.
 r irre--(year, injure, injury, jury, ad-
 jure, juror, hire.
 1 is--(eyes, ice, we, Jews.
 7 it--(it, eat, height, unite, heat.
 9 magni---magni---(grand, grind,
 ground, aground, magnify.

x	mar-mer-mir-	(Mr. marry, mercy, mediator, mayor.
y	mas-mes-mis-	(mifs, amifs, Mefſiah, Meffias, amaze, amufe.
xl	mor--mur--	(more, moor, morrow, tomorrow, mortify.
m	multi-	(multiply, multiplicity, multitude.
e	ob--	(obey, obedient, -ence, but.
O	omni--	(world, worldly.
q	or--o'er--over--	(or, o'er, over, adore.
a	par--per- pir--	(peradventure, perhaps, person, --al--ate.
b	por--pur--	(poor, pore, pour, power, impower, pure, purge.
L	pra--pre--pri -	(pray, prey, precious, pretend, pretence.
o	pro--pru--	prove, proof--(prove, proof, provide, -ed, proviſo.
r	re--ri--	(as before.
g	ſanct -	(Saint, ſanctify, ſanctuary.
h	ſatis--nefs--	(ſatisfy, ſatisfactory, neverthelefs.
t	ſar--ſer--ſir--	(Sir, Saviour.
k	ſor--ſur--	(ſore, four, ſorrow, ſorry, ſure, aſſure.
L	ſub--	(is not.
q	ſuſ--	(ſafe, ſafety, ſinful.
o	ſup--ſuper--	(as before.
q	ſus--	(as before.
r	th--	(that, thy.
f	thr--	(there, thither, throw, threw. tran-

—	tran--trans--(trance, transfer, transitory.
✓	var--ver--vers--vert--(vary, very, verily, verse, virtue.
u	under--(under, understand.
u	us--(us, use, usual, house.
o	wh--(which, who, why, witch, bewitch.

EXPLICATION.

1. Those *Prepositions* which stand for *two*, or more *things*; as, (ax), (ex), (tran-trans), &c. the sense and connexion of the discourse will immediately distinguish for which of them the *Character* stands.

2. The preposition (car-cor-cur) when used for (&c.), always stands alone; but when used for (car-cor-cur), something is always joined after it, to complete the word; as, (corruption, &c.)

3. The second (mor-mur-) which ends like (m), though it be the second (w), can occasion no mistake, the words being so very different in sense, &c.

4. When a word begins with (p). it is made by the first (p). See the second lesson.

RECOLLECTION.

The *Characters* for (ab-), (cal-col-cul-), (com-cum-comp-), (magna-magni-), (prapre-pri-), (th-) and (wh-), being eight, are arbitrary, all the rest are formed out of the letters of the alphabet.

THIRD ALPHABET.

LESSON V.

OF TERMINATIONS.

Terminations in Short-Hand are marks, or characters, chiefly formed out of the letters of the alphabet, and standing for one, or more of the last syllables of long words ; as,

—	—able-ible-ably-ibly-ability-ibility
—	—obility-(able, enable, ability.
—	—ableness-ibleness.
—	—ance-ence-ancy-ency. (See third lesson.)
—	—ant-ent-antly-ently, (as before.
—	—ceive.
—	—ception.
—	—ch-tch (as before.
—	—claim.
—	—clamation.
—	—clude-clusive (cloud,—dy, include, destroy, destructive.
—	—clusion (destruction.
—	—coun-counter (as before.
—	—dure (as before.
—	—ed (as before.
—	—er-or-our (as before.
—	—ever-every.
—	—fact-fict-spect (affect, effect.
—	---faction

- ✓ —faction-fiction-spection (affec-
tion, affectionate.
- u —ferent-ference (inference, law-
ful.
- ✓ —flect-flict (afflict, afflictive.
- ✓ —flection-fliction (affliction.
- ✓ —force-forcible (force, inforce.
- ✓ —for-fur-form (as before.
- ✓ —formation (information.
- L { full-fully (full, fully, fool, fool-
ish, foul, foully, fowl, follow,
folly.
- ✓ —fulness (foulness, foolishness.
- ✓ —graphical-ly (graphical-ly, graft,
graft, ingraft.
- e —less-lessly (less, lessen, unless,
lease.
- eg —lessless.
- ✓ ---ment-mental (this, these, those,
thus) (drawn downward.)
- ---ng-ing (thing.
- ✓ ---satis-ness (as before.
- ---nan-nen-nin-non-nun-ning-
ning (none, not, nothing.
- P ---port (pope, popish, pacify.
- P ---portation (pacification.
- 6 ---probation.
- 7 ---scribe---script---scribe (scribe,
ascribe.
- 2 ---scription.
- v ---serve--fervile.
- v ---servation.
- P ---ship (shape, sheep,--ish, ship,
shop.

✓	---five-fively (fave, fieve, efchew, fue.
✓	---foever.
✓	---solve--solvent.
✓	---solution.
o	---tract-strict--struct-true (strike, stroke, struck, strict, instruct.
o	---traction-striction-struction (in-struction.
✓	---temp-tempt (tempt, attempt.
✓	---temptation.
o	---th-eth (with.
o	---lth (health, healthy, wealth, wealthy.
o	---nth (strength, strengthen.
✓	{ rth (wrath, wroth, worth, wor- thy, earth, earthy, earthly, herewith.
✓	---tive--tively (to have.
✓	---var--ver--vers--vert (as before.
✓	---version--verfation (aversion, va- riation.
✓	---volve (involve, vulgar.
✓	---volution (involution.

E X P L I C A T I O N.

1. The *third* part of (m) is both a Preposition and Termination, which can occasion no difficulty.

The same may be said of (ab--and--graphical--ly), the one being used in the beginning, and the other at the end of words.

Also,

Also, (th-) in the *beginning* or *middle* of words, is made by its own character, among the *Prepositions*; but when (-th-eth) or the Particle (-forth), come in the *end* of words, they are made by the little round (o) among the *Terminations*.

2. The character for (-ng-ing) is *half* the length of (n) and the character for (-ning-ning) is *twice* the length of (n). See second shortening rule.

3. (-Temp-tempt) is always made by (m) and the second (p); but (mp) by (m) and the first (p). See third lesson.

4. These three Terminations, namely,
 1. (-ation, -afon, -ason). 2. -tion, -fion, son).
 3. (-ution, -ufion, -uson) or rather these three sounds, --afon, fion, and ufion, are formed by drawing the letter (t) upwards from the primitive word.

The Significations annexed to these five lessons contain, at least, the *third part* of any *English* book, are most *natural* and *rational*, and no way burdensome to the memory. And as for those *letters*, double and triple *Consonants*, *Prepositions*, and *Terminations*, standing for *two*, or *more words*, the sense and connexion of the discourse will immediately *distinguish* for which of them they stand, and whenever you come to *read*, or *transcribe* what you have written, the *sense* will instantly *force* you to pronounce and read the right one *first*, and you will not, at that time, in the least think of its standing for any thing else, be-

because they are picked words of different *parts* of speech, or have very different *meanings*, and consequently, to read one word for another would make the sentence downright nonsense.

N. B. The late famous Mr. Cook, of Staple Inn, Holborn, chiefly wrote by these characters, and was equalled by none in the kingdom: this is a real fact. But all those characters which required the pen to be taken off, and several others, are here altered: the whole is new modelled, and established upon an everlasting basis, the very nature of the *Art*, *Reason* itself, and *Grammar*, all uniting in the *Confirmation* thereof. And I must say, from a conviction in my own mind, and which must, as it were, stare every one in the face, that neither the Wit of Man, nor any Period of Time, can, in any essential part, alter the construction here laid before the public, in the third part of this work. Men's fancies, and an over-fondness for novelty, are ever imposing new methods of teaching this *Art* upon the public; but like the great and ingenious *Byrom*, who took infinite pains to write straight, they never enter into the spirit of the *Art*, but act equally as absurd a part as it would be, daily to publish new Alphabets for the common long hand.

REC O L L E C T I O N.

These *Prepositions* and *Terminations* for the *Beginnings* and *Endings* of long words being

so remarkably plain, and distinct from the *Letters* of the Alphabet, though chiefly formed out of them, do instantly discover, or shew where the words *begin* and *end*; and since there are upwards of fifteen thousand words in *English* beginning with some one of the sixty-six Prepositions, and upwards of twenty thousand ending with some one of the fifty-nine Terminations, it was therefore absolutely necessary that the structure of this useful and curious Art should be formed upon a triple alphabet; and it will perhaps be no less pleasing than surprising to the intelligent, to find, upon enquiry, only thirteen arbitrary characters in the whole three Alphabets, namely, *two* in the *first*; *eight* in the *second*, as noted; and (*--able, --ferent, and --th--eth*) in the *third*.

P A R T II.

Of Contraction and Exemplification.

(I). OF CONTRACTION.

I shall only, in this Part, lay down a few general Rules for contracting Words, reserving the rational, grammatical, and elliptical Methods of Contraction for the Conclusion of another Number.

R U L E I.

When (c) sounds like (k) write (k) : when like (s), write (s) ; as, club, process.

R U L E 2.

The letter (t) drawn sloping upwards, forms the indefinite article, a, an ; made as long again, it forms the definite article, the.

R U L E 3,

A third part of (t) drawn upwards, forms the possessive, or English genitive case (of), and the plural number ; as, a king's son, the king's sons.

R U L E 4.

The third of (m) for (er, or, our), coming before (ing, -ed, -er), the third of (t), or
any

any other Termination, is changed in the common Short-Hand (r); as, labour, labourer, labourers; conspire,--ing--ed; conspirator, conspirators. *conspirator*

R U L E 5.

Join your letters, or characters, rejecting the vowels in the *middle* of words; as, being penitent, he begs pardon of God; a conspiracy was formed against the government; a robe of state, *conspiracy*

R U L E 6.

Dad, ded, did, dod, dud, in the beginning, middle, or end of words, and other Consonants in the like *form*, are made large; as, dead, indeed, parallel, mortgage, mortgagee, survive. *parallel*

R U L E 7.

A vowel sounded at the end of a word is joined; as, law, saw, or fee, beauty, lazy, *beauty*

R U L E 8.

Reject the 'st, est, the signs of the second person singular; also the 'th, eth, and--s, the signs of the third, writing only the theme of the verb; as, thou speakest, he speaketh, or speaks the truth. *speaks*

R U L E 9.

Drop--ly, the sign of the English Adverb; as, meek,--ly, wise,--ly. *wise*

R U L E

RULE 10.

--y,--ty,--ity, the signs of the English Nouns, are almost always dropt, as, modest, ty; honest, ty; moral, morality.

RULE 11.

Drop--ize, the sign of the English Verb; as, solemn, solemnity, solemnize.

RULE 12.

For--full--fully, write the letter or character large, adding--ness for fullness; as, shame, --ful,--ly,--ness; faith,--ful,--ly,--ness.

RULE 13.

Less,--lessly,--lessness, after a consonant, are written by the first (s), thus; need,--less,--ly, needlessness; boundless,--ly, boundlessness. After a Vowel, by the Termination, --less,--lessly,--lessness, as, law, lawless,--ly, lawlessness.

RULE 14.

For--est, the sign of the superlative degree, after a Consonant join (t); after a Vowel (st) according to the fifth rule; as meek,--er, --est; flow, flower, slowest.

RULE 15.

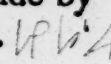
Reject--ance,--ence;--ancy,--ency;--ant,--ent;--antly,--ently, if the former part of the word be complete, and of like signification; as, confide,--ence,--ent-ly, &c.

RULE

R U L E 16.

--Da, --de, --di, --dy, --do, --du; and day, --die, -do, -doe, -dow, -dew, and due, ending words, are made by an inverted Short-Hand (o), including the (d); and--dies by--des,--dis, according to the first rule; as, needy, study; studies. 

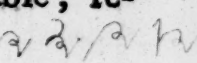
R U L E 17.

Sw and tw beginning words, are made by (fu) and (tu); as sweep, sweet, twice. 

R U L E 18.

Adding (w) forms--ward; as, backward, forward. 

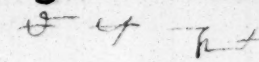
R U L E 19.

(k) and var, ver, &c. form cover,--ry,--able, &c. as, cover, discover,--ry,--able; recover,--ry,--able; irrecoverable,--ly. 

R U L E 20.

Drawing a fine line under the word forms a repetition; as, holy, holy, holy; again and again. 

R U L E 21.

Contrariety is expressed by drawing a fine line through the first contrary word; as, life and death, light or darkness, neither sons nor daughters. 

(2) OF EXEMPLIFICATION.

The Pronouns and the whole of the English Particles contracted according to the above Rules.

1. Of PRONOUNS.

NB. (n) added, makes *own*, (l) makes *self*; as,

may, me, my	her ownself,
myself	wrangle
my own	itself
my ownself	its own
mine	its ownself
mine own	ourselves.
mine ownself	our own
thyself	our ownselfe
{ thine, thy own,	them
{ than, then	themselves
thy ownself	{ their, theirs,
thine own	{ also, restore,
thine ownself	{ restorative,
{ you yourself,	{ rather, error
{ you your-	their own
{ selves, or ye	their ownselfes
{ yourselves	I myself
your own	thou thyself
your ownself	he himself
his own	she herself
his ownself	we ourselves
	they

they themselves	hereaway
whose	hereof
{ whoever, who-	hereon, upon
foever	heretofore
whom	herethrough
whomsoever	{ hereward, hi-
{ what ; also,	thereward, re-
white, whit-	ward
ish, whet	thereabout
whatever, -soever	thereafter
whosoever	thereat
whose own	thereaway
whoso	thereby
why so	therein, thorn, -y
{ own ; also, one	therefore
on, upon	{ though, altho',
ownself	thereof
self, ---ish.	thereon, —upon
self-will	{ thereto, —into,
self-denial	-unto, thought,
self-conceit	bethought
self-conceited	therethrough
{ self-conceited-	therewith
ness	{ where, acquire,
	inquire, —ry,
	quarter
2. Of Particles.	whereabout, —s
near, near to, nor	whereas
nearer	whereat
neither	whereaway
hereabout	{ whereby, quib-
here and there	ble
hereafter	where-

wherever,	afar off
—foever,	aforesaid
whitherfoe-	afternoon
ver	long, along
wherefore	ah
wherein	albeit
whereinfoever	all along
whereof	almost
whereon, --upon	together
{ whereto, -into,	together with
—unto, ac-	altogether
quit, --ance,	{ already, al-
quit, quiet	{ mighty
wherethrough	always
wherewith	{ any way, any
wherewithal	{ wise
wherewithfoever	{ anew, new, no,
afterwards, —s	{ now
inward, —s	anon
outward, —s	another
rearward, --s	any more
untoward, --s	old, other, others
upward, --s	any other
southward, --s	{ any time, at
northward, --s	{ any time
eastward, --s	{ any where, an-
westward	{ cestor
homeward, --s	any where else
abroad	apace, appease
{ day, daily, to-	{ part, --ly, --ty,
{ day, do	{ apart, per-
adieu	{ tain, pirate,
afar, affair	{ piratical

1	as follows	21	even as
2	as far as	3	even now
3	as long as	4	even so
4	many, money	5	evening
5	as many as	6	evermore
6	much	7	ever since
7	as much as	8	every body
8	as often as	9	every where
9	{ as soon as, af-	10	every where else
10	{ cend	11	far away
11	as well as	12	far less, from less
12	fundry, afunder	13	{ far more, fur-
13	at all	14	{ thermore,
14	{ at a venture, at	15	{ from more
15	{ an adventure	16	farewell
16	because	17	few, fewer
17	{ behold, --held,	18	final, --ly
18	{ --long	19	for as much as
19	{ bottom, ---ry,	20	{ farthest, fur-
20	{ betimes	21	{ thest, foremost
21	both	22	furthermost
22	but also	23	forenoon
23	contrary, --iety	24	for ever
24	contrarywise	25	{ for ever and
25	cross wise	26	{ ever
26	daytime	27	for evermore
27	early	28	forth
28	either	29	forthwith
29	elsewhere	30	{ forth coming,
30	enough, knife	31	{ from coming
31	enow	32	frequent, -ly, -cy
32	ere long	33	{ farther, fur-
33	ere now	34	{ ther, --ance
34	even	35	furthering

C

gratis

gratis	longing
hard by	longer
henceforth	longest
henceforward	long ago
{ hindmost, hin-	long since
dermost	long while
how be it	manifold
how far	fix fold
how long	many more
how many	many times
how much	methinks
how much more	mean time
how much less	more over.
how often	{ more and more,
how soon	{ murmur.
{ how late, how	to-morrow night
little, ultimate	{ to-morrow
how well	{ morning
if	much more
imprimis	much less
inner	nay
{ inmost, inner-	neithermost
most	never
instant, --ly	never more
interim	nobody
item	no less
{ last, --ly, least,	no where
{ left, inlist, list	no where else
last place	no wife
likewise	not only
little enough	notwithstanding
little less	oftentimes
little more	once, ounce
little while	once more

one another	too many
or else	too much
over many	unawares
over much	undermost
feldom	uppermost
shew, show, so	utmost, uttermost
so be it	verily, verily
{ so far, sphere,	very many
{ --ical	very much
so long	videlicet
so many	{ whenever, -fo-
so much	{ ever
so often, swift	{ whether, whi-
so well	{ ther
some body	whether or not
some more	whether or no
some other	which is to say
something	why not
sometimes	withal
somewhat	yea or nay
somewhere	yes or no
somewhere else	yesterday
thenceforth	yesternight
thenceforward	yet
that is to say	yet nevertheless
thrice	{ yet notwith-
thus far	{ standing
to and again	yonder
to and fro	wish
too often	I wish
too soon	I pray God
too late, too little	God grant
too long	would to God

<i>2</i> { immediately, <i>1</i> meditate <i>2</i> { concern, --ing, <i>1</i> cash <i>2</i> over again <i>1</i> { over and over, <i>2</i> horror <i>1</i> { over and over again	<i>2</i> how many soever <i>1</i> how many times <i>2</i> { no other way, ---wife on the contrary some other way { what way io- ever, &c. well beloved { yea yea and nay nay
These to be added. thitherward froward, --ly over and above again and again all in all all things otherwise, --way or otherwise { any otherway, --wife as for example by all means by any means by no means by some means by that means by what means for instance as for instance { for the most part, for some part	Words often used. Jehovah hallelujah Hosanna godhead Holy Ghost Arimathea Bethabara eternal life life eternal everlasting life fellow disciple spikenard synagogue angel, -s of God { answered and said { answered and said unto him he

he ——— unto	people of Israel
them	{ but Israel, -ite,
{ bear or bare re-	{ -ish
cord	children of Israel
{ it shall come to	God of Israel
pass	men of Israel
{ and it shall	master of Israel
come to pass	{ congregation of
child of God	{ Israel
children of God	holy one
children of light	----- of Israel
children of men	kingdom of God
{ feast of taber-	----- Heaven
nacles	lamb of God
{ feast of dedica-	land of Ganaan
tion	land of Egypt
{ feast of the	----- promise
passover	land afar off
may be fulfilled	Holy Land
{ might be ful-	{ Lord God Al-
filled	{ mighty
{ that it may, or	Lord of Hosts
might be ful-	God of Hosts
filled	{ Lord God of
{ that the Scrip-	{ Israel
ture may or	faith the Lord
might be	----- God
fulfilled	----- Almighty
God forbid	{ faith the Lord
heavenly father	{ of hosts
{ Hebrew of the	{ faith the Lord
Hebrews	{ God of hosts
house of bondage	thus faith the Ld.
	thus

for	{ thus faith the	2p	— hypocrites
	{ Lord God	2p	{ wo unto you
for	{ thus faith the	2p	{ scribes and
	{ Lord of hosts		{ pharisees,
for	{ thus faith the		{ hypocrites
	{ Ld Gd of hosts	28	{ verily I say un-
for	{ as I live faith		{ to you, thee,
2w	{ the Lord		{ &c.
+	men and brethren	28	{ verily verily I
for	Mount of Olives		{ say unto you,
	{ name of the		{ thee
for	{ Lord, &c.	+	men and women
28	{ I say unto you,	+	{ men, women,
	{ thee, &c.		{ and children
	{ omitting the to	22	as it is written
	{ or unto	22	for it is written
+	{ signs and won-	22	I am the Lord
2	{ ders	22	{ I am the Lord
2	stumbling block	24	{ thy God, &c.
2	{ scribes and pha-		
	{ risees		

RECOLLECTION,

THERE is no difficulty attending the second part, the Shortening Rules being quite *easy* and *rational*. The *Particles* occurring so very often, there was an absolute necessity for shortening them, after as *easy* and *rational* a method as possible, in doing which the pen is never taken off, but when opposition is expressed, and then two words are formed thereby

by; as, *here* and *there*, *to* and *fro*, *yea* or *nay*, *yes* or *no*, with a few others.

These *Particles* denote the *time*, *place*, *manner*, and other *circumstances* of any *action*, *passion*, &c. Also, the *relation*, *distinction*, *emphasis*, *opposition*, &c. and must come in *every* sentence; for without them no sentence can subsist, in regard they are, as it were, the very *nerves* and *ligaments* of all discourse, and serve to *join*, or *connect* words, or *sentences* together, and to *explain*, *extend*, *limit*, *determine*, &c. their *signification*. The *other* parts of speech, namely, the *Nouns*, *Verbs*, and *Participles*, may fitly be compared to the *materials* prepared for the building; but the *Preposition*, *Conjunctions*, &c. to the *mortar*, or *cement*, which *join* and *fasten* those *materials* together, and come between *every* stone in the building.

P A R T I I I .

O F S Y N T A X .

P R E M O N I T I O N .

BEFORE I treat immediately on Syntax, the very life of Short Hand, and the peculiar advantages of this method in particular, I would observe, that a Verb is a word which signifies to be, to do, or to suffer: and there are three kinds of Verbs; Active, Passive, and Neuter. 1. A Verb Active expresses an action, and necessarily implies an agent, and an object acted upon; as, to love, I love the king. 2. A Verb Passive expresses a passion, or a suffering, or the receiving of an action, and necessarily implies an object acted upon, and an agent by which it is acted upon; as, to be loved, the king is loved by me. So when the agent takes the lead in the sentence, the Verb is active, and is followed by the object: when the object takes the lead, the Verb is passive, and is followed by the agent.

3. A

3. A Verb Neuter expresses being, or a state, or condition of being; when the agent and the object acted upon coincide, and the event is properly neither action nor passion, but rather something between both; as, I am, I sleep, the king lives.

The Verb Active is called also Transitive, because the action passes over to the object, or has an effect upon some other thing: and the Verb Neuter is called Intransitive; because the effect is confined within the agent, and doth not pass over to any object.

Hence it is evident, that in every sentence there is something said, but nothing can be said without a Verb; and there can be no Verb without a Substantive Noun or Person. For as a Verb denotes, 1. either the action, or motion of the person, the agent, or thing moving; as, God rewards the virtuous: or, 2. the Passion of the Substantive, or the person, the patient; as, diligence is praised: or, 3. the existence, or being of the Substantive, or person existing; as, I am, men are. Lastly, as there can be no action without an agent, nor passion without a patient, nor existence without something existing; so it is utterly inconsistent with a Verb to be without a Substantive Noun, or Person expressed, or understood.

THE APPARATUS.

The 18 signs of the English Moods, Tenses, and Persons. The 54 different ways of joining the said signs to one another.

1	a	do, dost, doth, or does	W	b	h	shall have, --do, --be
2	D	did, didst	W	S	h	will have, --do, --be
3	7	was, waft, were, wert	V	3	2	may have, &c.
4	V	have, haft, has, or hath	V	S	h	can have
5	D	had, hadst	V	3	2	might have
6	U	shall, shalt	h	b	h	would have
7	U	will, wilt	2	3	2	should have
8	n	may, mayst	V	3	2	could have
9	C	can, canst	E	S	E	ought to have
10	>	might, mightest	L	S	L	must have
11	h	would, wouldst	b	3	V	have had, -done, -been
12	9	should, shouldest	V	b	V	might have had
13	n	could, couldst	b	b	h	would have had
14	S	ought to, oughtst to	b	3	2	should have had
15	J	must	V	3	V	could have had
16	<	be	E	3	2	ought to have had
17	^	am	b	b	h	must have had,
	are	are, art	3	3	2	had had, &c.
	i	is	L	S	L	to have, --do, --be
18	Y	let, lettest, letteth	b	b	V	to have had, ---done, ---been
done } Passive Participles			V	S	L	about to have, -do, -be
			h	b	h	about to have had, --done, --been
about, about to, to			V	2	L	having, doing, being

Persons.

I, thou, he, she, it, we, ye, they
 you 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

negative not

N. B. The 18 sing'le signs being added to the above 54 joinings make 72. each of which, by adding the eight Persons and Negative not, may be changed 40 different ways, which make 2880 plain joinings.

Numbers

Number 17 and 18, differing from all the rest, are made thus,

No. 17. am are is am not are not is not

 ↑ ↑ ↑ ↑ ↑

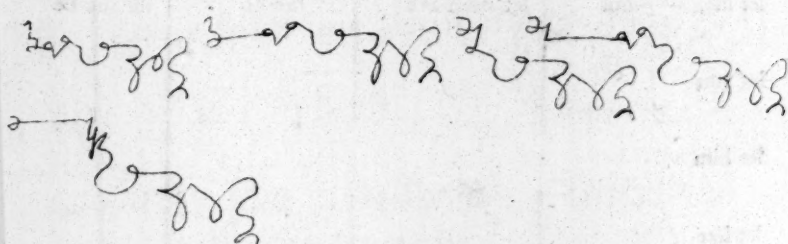
	I'm
	I am, I am not, am I, am I not, am not I?
	thou art, &c.
	he is, &c.
	she is
	it is
	we are
	ye are
	they are

No. 18.

let me, —not	let me have	let me do	let me be
let you			
let him			
let her			
let it			
let us			
let them			

The remaining 70 are regular, always having the Noun, or Pronoun in the foregoing state,

state, and the learner should rule a quarto book, and change them according to page 42, adding to each one a Verb, or Participle, and form his Nominative and Accusative Cases, according to pages 48, 49, § I. and III. See an example of the first; I do very much commend your prudent conduct; I do not very much commend your imprudent conduct; do I much commend your imprudent conduct? do I not very much discommend your imprudent conduct? do not I greatly discommend your imprudent conduct? &c. &c. through the other Persons, and the other 69 joinings, changing the principal Verb, omitting, or changing the Adverb of qualifying, at pleasure, so as to make sense.



WHAT SYNTAX IS.

SYNTAX in Short-Hand is the right way of joining such words together as make the respective members, or the several constructive parts of a sentence; to do which, observe the following division of our language into Noun, Verb, and Particle, and what is said under each.

The

The Division of the Language and, Explication of its Parts.

SECTION I.

OF THE NOUN.

UNDER Noun, I comprehend Substantive, Adjective, and Pronoun, which is used four times more than the Noun, for which it stands.

The Adjective expresses the quality, or property of its Substantive, and must always be joined to it.

A Pronoun is used instead of a Noun Substantive.

Substantives, Adjectives, and Pronouns may have three Cases; 1. the Nominative, coming before the Verb; 2. the Possessive, going before another Noun; 3. the Objective Case, following an Active, or Transitive Verb, Participle signifying actively, or a Preposition.

SECTION II.

SEE what is said of the Verb under Premonition.

S E C-

SECTION III.

UNDER Particle, I comprehend Adverb,
Preposition, Interjection, and Conjunction.

There are many, and many kinds of Adverbs, and they are always joined either to the Noun, before or after the Verb, to some other Adverb, or before some Preposition, to which they respectively belong.

The Prepositions are about forty-seven, namely, Above, about, according to, after, against, midst, amidst, among, amongst, round, around, as, as to, at, away with, before, behind, below, beneath, beside, besides, betwixt, between, beyond, but, by, concerning, except, for, from, in, instead, instead of, near, near to, nigh, nigh to, next, next to, of, off, on, upon, out of, over, over against, round about, than, through, thorough, throughout, to, into, unto, toward, —s, under, underneath, with, within, without, till, untill, up, up to.

Each one coming, 1, either before a Pronoun; 2, Noun Substantive; 3, or Adjective; 4, or both Substantive and Adjective; 5, or two Adjectives and one Substantive; 6, or before some Participle, governing a Pronoun; 7, and that Pronoun often having a Noun Substantive after it, and oftentimes one or two Adverbs coming before the said Preposition, and the Article (the) written in

$\times a y \leq 4 \pi \Lambda \pi 1 \Lambda \leq \gamma b$ the
 $\leq 5 \leq \gamma \leq \gamma \times \pm \hat{L} \times \gamma \times e$
 $e \gamma \gamma \otimes L \leq \gamma / \gamma u u \dots \otimes \gamma \leq \gamma$

the same joining ; these words having a necessary dependance upon each other, are always to be joined to the said Preposition in the objective case, which it governs.

Interjections are but few, and generally separately written, being cut off by a comma, or point of distinction, on each side.

Conjunctions generally begin a sentence, or a member of a sentence ; each of these two, (and), (or) must always be the first word of a joining.

These things duly considered, and thoroughly understood, the most difficult and complex of all sentences, may be resolved into the seven parts following, namely, 1. The Nominative ; 2. The Verb ; 3. The Noun or Nouns following the Verb ; 4. The Noun agreeing with that afore or after the Verb ; 5. The Particles ; 6. The Noun or Nouns following the Particles ; 7. The Case Absolute.

The Formation of the above Parts.

I. Of the Nominative, which is always joined to the Verb.

- | | | |
|--|----------------------------------|--|
| 1. Any Pronoun, personal
or relative | } with or
without
Article. | } may be
the No-
minative
to the
Verb. |
| 2. Any Substantive | | |
| 3. Or Adjective | | |
| 4. Or both Adjective,
and Substantive | | |
| 5. A Prououn Adjective, with
a Noun Adjective and Sub-
stantive | | |
| 6. A Pro. Adj. with a N. Adj.
of the C. or Super. D. and
its Sub. | | |
| 7. These and the like Nomina-
tives, sing. or plu. with
one, or two Adverbs and
an Article. | | |

II. Of the V E R B.

A Verb, or Participle, with or without an Adverb of qualifying, joined to any one, or more of the signs of the Moods and Tenses, make a complete Verb, Active, or Passive, as the said signs will evidently shew, and as the nature of the sentence requires.

III. Of the NOUN or NOUNS following the VERB.

If the Verb be Transitive, it may be followed by

1. Any Pronoun
2. Any Substantive
3. Or Adjective
4. Or both Adjective and Substantive, with or without Article.
5. A Pronoun Adjective, with an Adjective and Substantive.
6. A Pronoun Adj. with an Adj. of the Com. or Super. D. and its Substantive.
7. These, and the like Nouns, in the Objective Case sing. or plur. with one or two Adverbs, and an Article may follow a Transitive Verb.

IV. Of the NOUN agreeing with that afore, or after the VERB.

The Objective Case may be followed by

1. A Noun, agreeing either with it, or the Nominative, with, or without Article, or other words before, or after it.
2. A Relative, including either of the former Nouns.
3. Another Verb, or Participle governing the Objective Case of a Noun, or Pronoun.
4. An Infinitive Mood.

D

5. A

5. A Preposition, governing a Noun or Nouns.

6. An Imperative Mood, governing a Noun or Nouns.

V. Of the PARTICLES.

Particles, when Adverbs or Conjunctions may be joined to any word, as the nature of the sentence may require.

VI. Of the NOUN or NOUNS following the PARTICLES.

But if the Particle be a Preposition, it will govern the Objective Case, and many have the like variety of Nouns after it, as the Verb Transitive has, which see Section III. see also the forty-seven Prepositions.

VII. Of the CASE ABSOLUTE, or INDEPENDENT.

Properly it is a Substantive and a Participle, which neither agree with the Verb, nor are governed by any word in the sentence. Having, being, or a word ending in --ing, are its usual signs; and the two, three, or more words, of which it may consist, agreeing with each other, must therefore be joined together.

N. B.

N. B. Come off, come on, come up, come down, come in, come out, come away, come through, &c. and, coming off, coming on, coming up, coming down, coming in, coming out, coming away, coming through, &c. are thus written. *oe oe op o d u*

A The Particle (forth) after a Verb or Participle, is thus written, come forth, coming, forth. *oe oe*

Join the next word after (take, --ing, --en, took), if they both make but one Verb; as, he makes intercession, that is, he intercedes. The same may be said of (bare, bear, --ing); as, he did bear witness, that is, he witnessed, he bare record, &c.

A Nouu or Pronoun transposed, or set before the Verb or Participle, must be disjoined; as, him they received not, a king they never will obey.

The right order of the words being, they received him not, they never will obey a king. But the Relatives, who, which, that, whom, whomsoever, what, whatever, whatsoever, this, these, those, thus, are placed and joined before the Participle.

Observe, there must never be more than one Verb, or one Participle in any joining, except where (being or having) happens to come, because there must be no more than one action, passion, or existence in one joining. You must never join two of the Prepositions, and what belongs to, and is governed by them in

one joining. Every word in a joining must belong to one another, and consequently must be pronounced without stopping, or drawing of breath. No joining must go beyond any of the stops.

It is evident by page 23, that the *first part* of this work contains a *third part* of the words in any *English* book (proper names excepted); it is also evident that the *Particles*, Signs of the *Moods*, *Tenses*, &c. do likewise contain or make up another *third*, so that both contain, or make up, at least, *two thirds* of the language, most of the words here used, occurring some fifty, and some five hundred times oftener than others.

REC O L L E C T I O N.

By the help of the 47 Prepositions (page 46), the whole English *Syntax*, or Construction of the *Noun*, and *Pronoun*, (put for it) is chiefly performed: and a discerning eye will soon perceive that the whole *Syntax* consists of three parts, namely, 1. The Construction or joining of the Verb, or Participle, with what belongs to them; to wit. the Signs of the English Moods, Tenses and Persons, with the Particles and Pronouns, &c. agreeing with, and governed by the said Verb, or Participle, see pages 48, 49, § I. II. III. 2. The construction or joining of the Noun, or Pronoun put for it, with what belongs thereto;
to

to wit, the Articles and Particles which go before the said Noun or Pronoun, see page 48, § I. 3. The construction or joining of the 47 Prepositions, and the Nouns and Pronouns coming after them, and governed by them, with the Particles going before the said Prepositions, and belonging to them, see page 50, § VI.

THE END OF THE SYNTAX.

D 3

T H E

THE METHOD OF READING OR TRANSCRIBING.

IN order truly to decypher whatever is written by this method, consider,

1. Who speaks, or what is spoken : to whom he speaks, upon what occasion, or to what end : where he spoke, at what time it was : what preceded in the sentences before : what follows after.

2. Who is the author of the action : what the action is : where it was done : by what means : for what end : how ; and when.

And then more particularly consider, and

1. Find out the Verb by some one of the signs in page 42.

2. The Nominative by page 48, § I.

3. The Noun or Nouns following the Verb by page 49, § III.

4. The Noun agreeing with that afore or after the Verb, that is, the Noun in Apposition, by page 49, § IV.

5. The Particles by page 50, § V.

6. The Noun or Nouns following the Particles by page 50, § VI.

7. The Case Absolute or Independent by page 50, § VII.

PAR-

PARTICULAR DIRECTIONS
FOR LEARNING THIS BOOK WITHOUT A
MASTER.

MAKE fix sheets of large thin post, or any other good writing paper into a copy-book, in *Quarto*. Rule it throughout with a soft black-lead pencil, about half an inch or less apart, then write four lines of the first and second (a) alternately, that is, write the character for the first (a) once, and immediately after it the character for the second (a), saying to yourself, awe, also, any; till you have written the four lines. This done, write four lines of the first, second, and third (b) the very same way, saying to yourself, be, bee, by, buy, as you are writing each character. Go on thus till you have written the first six letters of the alphabet, then cover the long hand and try to read the said six letters up and down, repeating the respective significations just as they are printed; that is, always keeping a set form, and not saying awe, any, also; nor bee, be, buy, by; but awe, also, any; be, bee, by, buy: because reading them sometimes one way and sometimes another, will be confounding. These six being mastered, learn the second six, then cover the long hand, and try to read them up and down as above. This done, try to read the

whole twelve up and down, without looking on the long hand. This is the way in which you are to proceed till you have finished the first five lessons, and the whole collection of Particles. But when you have made yourself master of the alphabet, I would advise you to draw up a table of joining all the letters of the alphabet to one another, without taking off the pen, which will contain all the double and triple consonants that can come in the middle of any word; thus, aa, ab, ac, ad, &c. to ay. Then ba, bb, bc, &c. throughout the whole 35 characters. Proceed according to page 11, and the above directions, and in a few weeks you will find the whole book in your mind, as if you were born with it; your *flats, curves, twirls*, and *angles* will be turned with equal ease and speed: therefore, be not discouraged at the frivolous objections of those who have neither courage nor ability thoroughly to investigate a work of this kind.

N. B. If you do not choose to use a pencil, at first, get an old raw pinion and make it into a pen, with a short slit, and fine nib, but cut every way square, that by an equal pressure every character may be of a like strength, and be sure to use thin ink without any cotton in it, but the pencil is much the best.

The Syntax exhibited at one view is only to relieve the memory a little at first: and the endless page there spoken of will be of singular utility when you begin to write in public.

A PARAPHRASE ON SAINT PAUL'S excellent SPEECH before KING AGRIPPA, &c. &c. in HEROD'S Judgment-Hall, being the Copy of the Short-Hand Specimen.

1. **W**HEN *Festus* had opened the design of his bringing the Apostle *Paul* before King *Agrippa*, and the rest of the company, *Agrippa* called out to *Paul*, and said, You may now have free liberty, without danger of being unseasonably interrupted, to offer what you have to say in your own vindication from the crimes, that have been laid to your charge. Thereupon *Paul*, reaching out his hand in a free and decent action, to intimate that he was going to speak, and desiring the silent attention of the audience, made his apology (*απελοσητο*) for himself and his glorious cause, like a gentleman, a scholar, and a Christian-divine, in the following respectful, judicious and moving manner.

2. I esteem it, O King *Agrippa*, a favourable turn of providence, and it is a great satisfaction to me, that I am called, at this time, to plead my cause before a Prince of your great capacity, and advantages, for understanding the truth and force of every particular, that I shall

shall alledge to clear myself, and the doctrines I preach, from the invidious indictments, that have been preferred against me, by my countrymen, the *Jews*.

3. And this I shall attempt with the greatest pleasure, especially, because I am well assured of your Majesty's noted proficiency in the knowledge of all the religious rites, ceremonies and customs of the *Jews*, and points of controversy among them, relating to their perpetual obligation, and to the coming of the Messiah. I therefore humbly and earnestly intreat, that, as the seriousness and importance of the subject require it, you would please to hear me with clemency, candour, and patience, whilst I give you a brief account of my principles and behaviour, all along from my youth up to this very day.

4. 5. As to the manner of my life and conversation in younger years, though I was born of *Jewish* parents at *Torsus* in *Cilicia*; yet I was early educated among the people of mine own nation at *Jerusalem*, where I was brought up at the feet of *Gamaliel*, a Rabbi of great reputation for learning and religion. This is a fact generally known among the *Jews* themselves, many of whom were acquainted with me from my very first coming thither, and all along afterwards, during my abode there; and were they so just and fair, as to appear to my character, they could not but bear me witness, that I was not only by
Profession,

Profession, but in *Practice* and behaviour, a *Pharisee*, living up, with the greatest sobriety and exactness, to the rules and orders of that sect, which is, of all others, the most strict and accurate in religious observances, especially of ceremonial rites, according to the law and the Prophets, and the traditions of the Elders: so that it is neither through ignorance, prepossession, or libertine principles, nor from any strong habits of vice, that I have altered my sentiments about some important points of a religious nature, whilst I still retain as great a regard, as ever, to the fundamental articles of the religion, in which I was brought up.

6. And even now I stand accused, and am judged, as a criminal, by mine adversaries, for professing and preaching, upon the surest grounds, that the great blessing, which was promised to *Abraham*, and others of our pious ancestors, and was the object of their faith and hope, is now confirmed, and, in part, fulfilled, by the coming of Jesus Christ, whose resurrection from the dead proved him to be the only true and expected Messiah; and that, as he is the first-fruits of them that sleep in him, they who believe in his name shall rise again to everlasting life.

7. Unto the enjoyment of this promise of a blessed resurrection, religious people among the twelve tribes of *Israel* hope to arrive; in which hope they worship God with perpetual
and

and intense fervour, (ἐν ἐκτενείᾳ) and with great frequency, every morning and evening, and at all proper seasons; and yet for the sake of this hope according to the promise, which I entertain, and endeavour to propagate for the good of others, I am so unhappy, O King *Agrippa*, as to be accused by the *Sadducean Jews*, as though I were therein guilty of the most heinous crime, and asserted the most monstrous absurdity.

8. But I would humbly ask this honourable assembly, why should it be deemed unreasonable to believe, that the great God and Creator of all, whose power is infinite, should raise Jesus, his only begotten Son, from the dead, and raise up others to an immortal life through him? What! do any of you account this to be past all possibility, or belief, while none of the *Jews* themselves, except the *Sadducees*, deny a resurrection of the dead?

9. I myself indeed, formerly, was as much prejudiced against the notion of a crucified and risen Saviour, as any one, whether *Jew* or *Gentile*, now can be; inasmuch that (to my shame I speak it) I really thought it was my duty, and would be doing God good service, to use my utmost endeavours, by all means possible, for suppressing the reputation, authority, and interest, name and doctrine of Christ, who was commonly called, by way of contempt, Jesus of *Nazareth*.

10. And this I did in the most public manner at *Jerusalem* itself; yea, so zealous and

active was I therein, that I got abundance of the holy disciples of the Lord Jesus to be committed to jails, and laid under close confinement, for the profession they made of faith in him, by virtue of warrants, which I obtained of the chief priests and elders against them; and when any of them were tried, condemned and executed for their religion, I cried out aloud for what I called justice, and gave my suffrage against them, (καὶ ἡμεῖς καὶ ὁ λαὸς) declared my approbation of the severest death that could be inflicted upon them, and justified it in all companies; a notorious instance of which appeared at the most cruel martyrdom of one *Stephen*, a man of great eminence among the Christians.

11. I also very frequently searched out others of them, and brought them to every synagogue, that lay convenient for me, where I took care to have them well scourged, and exposed to open shame; and, by the terrors of persecutions, with which I indefatigably pursued them, I, alas! forced some of them, against their consciences, to renounce and blaspheme Christ's blessed name, by which they were called; as though they thought him an impostor: and, not contented with this horrible violation of all natural and sacred rights nearer home, so furiously was I enraged against them, even unto madness itself, and so vexed at heart, to think that, notwithstanding all I could do, they rather gained, than lost ground,
that

that I followed, and distressed them, by all possible methods of severity, even unto far distant cities, without the confines of *Judea*, where they dwelt, or were driven to seek shelter from the fury of my oppressions. From all these well known dreadful facts, it plainly appears, that there could not be a more determined and inveterate enemy to Christianity, than myself; and therefore my conversion from what I then was, to what, blessed be God, I now am, must in all reason be supposed to be owing to some extraordinary cause.

12. Now, to give you a faithful account of this, it was in the following miraculous manner; whilst I was, at a certain time, going as far as the city of *Damascus* in *Syria*, to execute the cruel commission and powers, which I had received from the chief priests, and the rest of the *Jewish* Sanhedrim, to distress the disciples of Jesus there.

13. At noon-day, O King *Agrippa*, as I was travelling on the road thither, full of zeal and resolution to do my utmost against them, I was, all on a sudden, surprized with a most illustrious light, which darted down from Heaven, with irresistible evidence of its being a divine appearance, and which shone all around me, and my fellow-travellers, that went to aid and assist me in my persecuting errand; a light vastly superior to the brightest shining of the sun itself, and even obscuring its meridian splendor.

14. And

14. And when all of us were so struck and astonished at this tremendous dazzling light, that we fell prostrate to the earth in the utmost confusion and horror, I heard an articulate voice from the divine glory, calling distinctly to me by name, and saying, with great majesty and earnestness, in the Hebrew language, which I perfectly understood, it being my mother tongue, *Saul, Saul, why persecutest thou me?* That is, as I afterwards understood it, Why are you so daring, foolish, and impious, as to lay yourself out with such indefatigable pains, to abuse and oppress my members and my cause, which I am so nearly interested in, and concerned for, that I account what is done against them to be done against myself? You thereby persecute me in them: all this is as senseless and fruitless, and as injurious to yourself, as it would be for a man to kick with his naked foot against briars and thorns, or even against goads and spurs, (*προς ἑνῆρα*) whereby he would only hurt and wound himself, without suppressing or destroying them.

15. I not knowing who it was, that in this earnest and awful manner spoke to me, and yet believing it to be one of the heavenly world, answered, with trembling and astonishment, Who art thou, Lord, that speakest with such terrible rebuke? What wilt thou have me to do? And he immediately replied, with a solemnity and endearment peculiar to himself, which pierced me to the heart, I am Jesus, the only Saviour, against whom you
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are

are so desperately prejudiced, as to persecute me, even unto death, in my members, that are intimately united and dear to me, whilst I myself, whom your own countrymen crucified, am out of your reach, and can be killed no more.

16. But, said he, with melting condescension and tenderness, to shame me out of my infidelity and cruelty, and to encourage my hopes in his mercy, be no longer dismayed; but get up from your prostration on the ground, and stand on your legs again, as one ready to go about the better work, in which I shall employ you: for I have now appeared in this miraculous and compassionate manner to you, for this very end and purpose, as I shall soon more fully satisfy you, that I may qualify you for, and authorize you to be, one of my ministering servants to bear a plain, undaunted and noble testimony to the truth, both of those important things concerning me, which you have now seen and heard, and of still many more discoveries, which I will hereafter make by further appearances to you, till you shall be thoroughly acquainted with the whole scheme of my gospel, which you shall preach to others.

17. And though the dangers and troubles, that you may be exposed to in fulfilling your ministry, will be great and many; yet fear not, I will be with you, to take care of you; I will preserve your life, till I have done my work by you; rescuing you, by my watching and powerful
pro-

providence, out of the hands of the *Jewish* people, who will be as inveterate against you, as you yourself have heretofore been against my disciples; and out of the hands of the most formidable enemies, that you may meet with among the Heathen nations, to both of which sorts of people I now (*αποστέλλω*) give you an apostolick commission, to be executed in due season, for preaching the glad tidings of salvation.

18. To open the eyes of their understandings severally, they both needing a divine illumination, which shall attend your ministry, to give them a true discerning of spiritual things, and to turn them by a thorough conversion, in the sense and temper of their hearts and course of their lives, from the darkness of blind superstition and idolatry, ignorance and error, sin and folly, to the light of saving knowledge, and to all true holiness; and from the tyranny and dominion of the prince of darkness, who rules in the hearts of the children of disobedience, to an entire subjection and willing obedience to God, as their chief good and highest end, and to his service, and his way of salvation by a redeemer; that they may readily accept of, and obtain the free and full remission of all their sins; and may be entitled to, fitted for, and at length made actual partakers of, that glorious inheritance of the children of God, (*κληρον*) which, by his sovereign disposal, was divided, as the Land of Canaan was by Lot, among
E them

them that are renewed and made holy, as well as pardoned, through a lively and heart-purifying faith, which terminates upon me, as the only saviour of lost sinners, whether they be *Jews* or *Gentiles*.

19. This heavenly light, and it's attending gracious instructions and orders, came with such irresistible evidence, authority and power, to my mind and conscience, O King *Agrippa*, that I could no longer maintain my former prejudices against Christ and his gospel, or forbear yielding myself up willingly, and without reserve, to the divine call, that accompanied such a supernatural and overbearing vision.

20. But, in obedience to it, I immediately became a sincere convert to the Lord Jesus, and went and preached him, first of all to the *Jews* at *Damascus*, the very place, to which I was going with a contrary design; and, in due time, to those at *Jerusalem*, where I had been educated, and was formerly known to be the vilest of persecutors; afterwards I likewise travelled to various towns and villages through all the country of *Judea*, that I might proclaim the glad tidings of salvation, and shew my hearty good will to my kinsmen after the flesh; and, at length, I turned to the *Gentiles*, declaring to all sorts of people, according to my instructions, that it is their indispensable duty, and highest interest, upon the encouragements of the gospel, now, after all their former ignorance, errors, and evil ways

ways (*μετανοεῖν*) to change their minds, to take conviction of their guilt and danger, and to embrace the truth of divine revelation, as I myself had done, through grace; and with grief for, and hatred of all their iniquities, to turn from them to God, through a crucified and risen saviour; and in consequence of this, as also in testimony of their sincerity therein, to abound in such good works, as are suitable to, and becoming believing penitents.

21. It was only for these benevolent, holy, and heavenly doctrines, of the truth of which I was so remarkably convinced, and for the publishing of which I was so immediately authorized from heaven, that the unbelieving *Jews*, through their desperate enmity against Jesus Christ himself, and against his pure gospel, seized me in the temple at *Jerusalem*, and were going (*διαχειρισεσθαι*) to put me to death, in a tumultuous manner, with their own hands.

22. Having therefore, according to my great Lord and Master's promise, found wonderful protection at that perilous juncture, through the superintending care and good providence of God, by means of the chief captain's timely interposing for my safety; and having by his extraordinary inward aids and assistances, and outward appearances on my behalf, been encouraged and supported under and carried through many other dangers and difficulties, I am preserved alive, and (*εσθῆκα*)

have stood my ground to this very day, and still go on bearing my testimony for Christ on all occasions; which I do, without fear or shame, to less or greater sinners, poor and rich, to the populace, and to persons of high rank and dignity, like those of this honourable assembly, in hope that God will bless it to some of them: and, though the *Jews* are exasperated against me for this, I herein declare nothing, in effect, but that the divine predictions are now actually fulfilled in Jesus, which were delivered many ages ago by the holy prophets, and even by the types and figures, and prophetic hints, contained in the law of *Moses* himself.

23. The predictions that I mean, and with which my countrymen are well acquainted, are of the following purport, namely, that the promised Messiah, spoken of by the prophet *Daniel*, should suffer many tribulations, and be cut off by death, not for himself, but for the transgressions of his people; and that he should be the *first*, that would rise from the dead, never to die any more; and so would be the head, pattern, and author of the Resurrection of others to eternal life, in which respect he would be the *first-born*, or *first-begotten from the dead*, and the *first-fruits of them that sleep in him*; and that he, by his word and spirit, should bring the light of salvation to the people of *Israel*, and to sinners of the *Gentiles*.

24. While

24. While the Apostle was going on in this most delightful part of his apology for himself, and for these concerning truths, *Festus*, the *Roman* governor, who was an utter stranger to all such sort of doctrines, was surprized at them; and calling out aloud, to put a stop to him, said, with an air of contempt and disdain, as though his prisoner were to be pitied, rather than either believed, or blamed, or further heard, Alas! *Paul*, what strange unintelligible stuff is this, which you deliver with so much earnestness and warmth! you are certainly mad, to talk at such a wild rate as you do; I have heard indeed that you are a man of letters; and now I see how conversant you have been in the *Jewish* learning, it seems to me, that your hard study, and multiplicity of confused, curious and indigested ideas of things above your reach, have quite turned your brain.

25. But *Paul*, instead of being ruffled and provoked at such scornful treatment, in the presence of so many persons of distinction, replied, with admirable meekness and composure, decency, and respect. No, most noble *Festus*, I am, blessed be God, far from being delirious or crackbrained; but the words, that I speak, contain solid and important truths, founded upon the justest evidence, and real matters of fact; and what I say about them, don't proceed from a disturbed imagination, but from a sedate and rational mind,

in full possession of itself, and under divine conduct, and is every way worthy to be entertained by the wisest and best of men.

26. For though your excellency may be a stranger to these things, for want of proper opportunities of being let into them; yet the King in whose royal presence I stand, and who has been long acquainted with the *Jewish* writings, and with the religious state of affairs in *Judea*, knows that the things I have been mentioning are no whims or fancies of my own; and therefore I speak of them with the greater freedom and confidence before him: for I am well satisfied that none of the facts, which I have insisted on, such as the death and resurrection of Jesus Christ, and even my own conversion, are new things to him; he can't but have often heard of them: for they were not secret transactions, nor have they been hushed up or concealed; but they were publicly performed, and have been divulged in numberless places, and attested by many faithful servants and disciples of the Lord Jesus, in proof and confirmation of this main point, that he is the true Messiah.

27. Then the Apostle, turning to *Agrippa*, addressed him in a close and touching manner, saying, King *Agrippa*, permit me, under favour, to appeal to your judgment and conscience, and humbly to propose this plain question, Do you, who have been brought up in the *Jewish* religion, believe the predictions,

recorded in the inspired writings of *Moses* and other prophets, relating to the Messiah? but pardon me that I put such a question, as though I suspected the contrary; I am persuaded from your known profession and character, that you do, and can't but assent to them. I beseech you then to compare them impartially with what has been done and suffered by our Jesus; and see if they be not evidently and punctually fulfilled in him.

28. *Agrippa* was so sensibly impressed with this genteel, and yet serious and solemn appeal to him, that, in answer to *Paul*, he said, I am, I confess, so far from thinking you mad, that on the contrary there seems to be so much force of *Scripture* and *Reason*, and so much likelihood, at least, of truth in what you have offered, that you have almost made a convert of me; and were it suitable to my dignity, and the religion in which I have been brought up, I could scarce help resolving to renounce *Judaism*, and embrace *Christianity*.

29. Then *Paul* replied, with inimitable beauty, tenderness and endearment, in which the *Gentleman* and the *Christian* equally shone, I am so thoroughly convinced of the truth, necessity and excellence of the doctrines I preach, concerning a crucified and risen Saviour; I have such happy experience of the present supports and unutterable joys, that are to be found in him and in his ways, and am so fully assured of the eternal felicity, that will be the final inheritance of all his true disciples; and my heart glows with such a

compassionate, and, permit me to say, generous concern for the happiness of my fellow-creatures, who must be saved, or lost for ever, that it is my earnest desire and prayer to God, that, by his grace, not only your *Majesty*, but also his *Excellency*, the governor, and every one of this august assembly, may be, and O that they already were, not only almost, which will do them no good, if it stops there, but (εν πολλω) abundantly, yea, intirely and without reserve, in the same state and condition with myself, as a *Christian*; excepting the sufferings in bonds, which I now undergo, though chearfully, for the sake of Christ! May all of you be, what I am, in spiritual, holy and heavenly dispositions and privileges, comforts and blessings; and none of you ever be subjected to the reproaches and tribulations, and this chain, with which I, without any just cause, am loaded!

30. And when he had said these moving things, and willingly would have proceeded further in his discourse, *Agrippa*, growing uneasy in his conscience, got up on a sudden, as not caring to hear any more, lest it should come still closer to him, than he would know how to bear: and, upon his motion to be gone, *Festus* the governor, and *Bernice* the King's sister, and all the assembly, rose and dispersed.

31. And (αναχωρησαντες) as they were going away from the court, and afterwards while they retired, they talked one to another about

about both the matter and manner of *Paul's* defence of himself, and of the doctrine he preached; and, upon the whole, it carried such conviction along with it, that they agreed in saying, This wonderful man, notwithstanding all the clamour that has been raised against him, has certainly been guilty of no crime, that deserves death, or so much as confinement or bonds.

32. And (δε) particularly King *Agrippa*, who well understood both the *Roman* and *Jewish* laws, said to *Festus* (who seemed to be of the same mind), I really am of opinion that this man might, and in justice ought to have been discharged, had he not appealed to *Nero* our emperor; there is no law of God, or of the government, to forbid it; but now to *Cæsar* he must go. And so this great and good man had a testimony in the consciences of those, who were no friends to the Christian religion, that he was innocent, and that there was nothing in his doctrine, for which any one ought to suffer, merely on account of his professing and preaching it.

RECOLLECTIONS.

Behold, in the great Apostle, what a consistency and harmony there is between Christianity and good manners, and what an amiable lustre they cast, one on the other, especially when we are called to a defence of the gospel! and how great must our satisfaction be, if the worst crime, our enemies can lay to our charge, is an avowed dependence

pendence on God's promises and performances, relating to the resurrection of Christ, and of believers to eternal life through him! why should these things be thought impossible, or unlikely for the great and blessed God to do? and yet how many blind bigots, worse than the Heathens themselves, are so incensed against the professors of Christ, as to think them deserving of imprisonment and death, only for holding articles of faith, as plain and important as these! and how vile must their temper be, when nothing gratifies them more, than forcing his professed disciples, contrary to their own consciences, to blaspheme his glorious name! but behold what a wonderful change the grace of God makes upon those, that were under the power of the strongest prejudices to Christ before, and might be justly deemed persecutors of him, as all their enmity to his members and cause was for his sake! he can reach and turn their hearts, who were bringing the keenest destruction upon themselves by their impotent opposition to him; and having raised them up, as monuments of distinguishing mercy, can make them the most useful and eminent preachers of his gospel, and give them a noble, yet modest and decent courage, to maintain it before the greatest men upon earth: and how much soever their former acquaintance may be enraged against them for all this, Christ will take them under his care and protection, and will make their ministrations successful for turning sinners of all nations, degrees, and characters, from darkness to light, and from the power of Satan to God; and for bringing them to that faith, repentance, and holiness here, which shall certainly issue in an eternal inheritance among the saints hereafter. The sum of the gospel, which corresponds to the predictions of *Moses* and the prophets,

phets, and by means of which believers are brought to all this happiness, lies in the doctrines of a crucified and risen Saviour, whose light and grace make them effectual to salvation: and though some, like *Festus*, may think the preaching of them to be talking like madmen; yet they are, in reality, the words of the greatest truth and soberness; and it would be strange indeed, if any should deny this, that know and own the scriptures of the Old Testament, and the plainest facts of the New. But alas! how many are there that, like King *Agrippa*, assent to the doctrines of divine revelation, have some convictions of their excellence, and concern about sharing in their blessings; and yet never get any farther, than to be almost Christians! O happy for them, were they altogether so! Who, that has any compassion for mankind, would not wish, and beg of God, that, were it his will, all, who hear of Christ, might be thoroughly brought over to him, and partake of every thing, that belongs to persons of the Christian character, except the persecutions, which many of them endure for his sake? but even while they suffer these, they have enough in him to support them; and all disinterested persons must allow, that there is nothing in the Christian religion, for which they ought to be deprived of their liberty, much less of their lives.

RECOLLECTIONS on the whole SYNTAX, or Method of JOINING.

A S, in all manner of discourse, words perpetually occur in their grammatical construction ; so in the course of your writing, you must always begin the second word exactly where you leave off the first, and the third exactly where you leave off the second, &c. without stopping your pencil ; and that in whatever direction your writing may run, whether it consist of *flat*, or *straight* strokes, angles, curves, or twirls, all are turned with equal ease and speed. If any man dispute this, he betrays his total ignorance of the true nature of this art, without either injuring, or offending me. Practice, and a very slender acquaintance with the Syntax, will, in a little time, make any one, who can command his pen in the long hand, a complete Short-Hand Grammarian.

The next Number will contain seven or eight thousand words, besides the contractions.

Please

Please to excuse and correct the following Errata.

Preface, page 6, line 14, for *thirteenth* read *twenty-sixth*.

Page 20, after *ableness*, add, *obleness*.

Page 20, after *ance*, *ence*, &c. add, *sense*, *sence*, *sent*,
cent.

? *stance*, *stant*, *tens*, *tence*.
| *sist*.

Page 22, after, *tive*, *tively*, add, *tivity*.

Page 27, line 1, for *in* read *into*.

Page 28, rule 14, put a comma after *consonant*, and
also after the (*st*), in the same line.

Page 31, line 15, put a comma after *one*.

Page 39, line 15, for *preposition* read *prepositions*.

Page 51, line 25, after *joined*, read, *before the verb*,
or participle.

It is to exhibit and correct the following errors.

Traces, page 6, line 14, for "the" read "and".

Page 10, line 10, for "the" read "and".

Page 10, line 11, for "the" read "and".

Page 10, line 12, for "the" read "and".

Page 10, line 13, for "the" read "and".

Page 10, line 14, for "the" read "and".

Page 10, line 15, for "the" read "and".

Page 10, line 16, for "the" read "and".

The whole Art of Short-Hand Sy

See the Explanation, Page

I. The Agent, or Nominative. See Page 30. §. I.	II. The Verb. See Page 30. §. II.	III. The Objective Case. See Page 30. §. III.	IV. The Noun agreeing with that before or after the Verb. See Page 31. §. IV.
1. I 2. God 3. The righteous 4. The eloquent Cicero 5. This wife Counsellor 6. That most horrible Wretch 7. Since therefore our most } gracious Sovereign }	admire created do not transgress wrote bravely defended has broken open hath so freely pardoned	those three valiant Officers, the Heavens, &c. the holy Commandment an excellent Oration my just Cause my dear Uncle's Counting-House both the Malefactors,	having twice hazarded their Lives which drop down Fatness given them, to vindicate the Conduct before the Right Honourable, &c. and taken three fifty Pound Bank Note let us also use our utmost Endeavour

The above seven Lines joined according to their natural and grammatical Construction

The image shows handwritten shorthand notes and strokes. The top line of handwriting corresponds to the first line of the table, and the bottom line corresponds to the last line. The strokes are fluid and cursive, typical of early shorthand systems.

N. B.
them on
a moder

Strokes: consequently, whosoever writes Short-Hand by Dots and Vowel Places, loses near one third Part of his Time.—
 stances; namely, 1. the Cause, or Reason why. 2. the Way or Manner how. 3. the Instrument wherewith. 4. the Place
 after the said Preposition, do frequently Part the Sentence, and interrupt the joining of many Words, as Experience will fo
 —When Master of the Characters and Rules, be sure to join according to the seven Rules here exhibited, and whatever you
 Variety of Sentences be even infinite, yet all are included in the said seven Rules, and an ingenious Grammarian will ever fin
 which he will ever be writing upon the same Place, his Paper being kept down and smooth, without any Trouble to him, i
 the End of a Line. By all which he shall often find his Pen before, but not behind the Speaker.

Syntax exhibited at one View.

n, Pages 30, 31, and 32.

	V.	VI.	VII.
with that before, Verb. §. IV.	The Particles. See Page 31. §. V.	The Noun, or Nouns follow- ing the Particles. See Page 32. §. VI.	The Case Absolute. See Page 32. §. VII.
their Lives efs at rable, &c. und Bank Notes t Endeavours	in gallantly defending upon because the true Fear of of and therefore I highly esteem him for out of before	New-York, the Earth, their God is ever before them, his very worthy Friend Milo, his great Wisdom, the middle Drawer, the great God,	{ the proud Enemy and his haughty Threatnings being despised. his Covenant being remembered. they being beloved by him. a great Reward being promised. my Estate being saved. this being the second capital Crime. the first and second Death being our Wages, if we miscarry.

Grammatical Construction ; See the Rules laid down in Pages 30, 31, and 32.

N. B. In writing the above Words separately, i. e. Word by Word, you take off the Pen 175 Times, in joining them only 40, and every Time you take off your Pen you lose almost the Time of making two Strokes; so that upon a moderate Calculation, in writing them separately, you, as it were, make more than 150 useless, or superfluous Time.—There is not one Dot in this Method, nor is the Pen lifted off in Writing any Word.—These five Circum-
4. the Place where ; and 5. the Time when a Thing is done, drawing their respective Preposition and Noun, or Nouns
nce will soon shew. Join the Word, or Words following the possessive Case to it, like a Substantive and an Adjective.
Whatever you so write will confirm them, sometimes one and sometimes another being exemplified : and although the
will ever find a secret Pleasure in writing by them. He will also find the endless Page of very great Advantage to him, by
le to him, he may move the Wheel, as Occasion requires, with his left Hand, whilst he is taking his Right Hand from

to the North West

and the sea to the East

and the land to the West

and the mountains to the South

and the hills to the North

and the valleys to the East

and the rivers to the West

and the lakes to the South

and the forests to the North

and the fields to the East

and the meadows to the West

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67 1/2 1/2 1/2

11 274 2/3 210. 655 4 1/2 1/2

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To the Hon. Secy of the
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 Wash. D. C.
 Dear Sir:
 I have the honor to acknowledge
 the receipt of your letter of the
 10th inst. in relation to the
 matter of the U. S. Fish Com.
 and in reply to inform you that
 the same has been forwarded to
 the proper authorities for their
 consideration.
 Very respectfully,
 J. M. Smith

19 bis 4 m 60 n b k cc. eff.

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3 In $\triangle ABC$ $\angle C = 90^\circ$

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2015

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W. J. King 23 Nov. 1891

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Handwritten text, likely a list or ledger, written in cursive script. The text is arranged in approximately 12 horizontal lines. The first line begins with a small circle, possibly a bullet point or a decorative flourish. The script is dense and somewhat difficult to decipher due to its cursive nature. The final line on the left side of the page is preceded by the number "20".

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